

Book notes

The Idea of the Holy - Rudolf Otto
chap. I The Rational and the Non-Rational

"It is essential to every theistic concept of God :... that it designates and precisely characterizes deity by the attributes spirit, reason, purpose, good will, supreme power, unity, selfhood."
"Now all these attributes constitute clear and definite 'concepts': they can be grasped by the intellect; they can be analysed by thought: and they even admit to definition. An object that can be thus thought conceptually may be termed 'rational.'"

"But, when this is granted, we have to be on our guard against an error which would lead to a wrong and one-sided interpretation of religion."

"The difference between rationalism and its opposite is to be found elsewhere. It resolves itself rather into a peculiar difference in 'quality' in the mental attitude and the emotional content of the religious life itself."

"...that orthodoxy itself has been the mother of rationalism, is in some measure well-founded."

- The idea to put 'God' in a bottle or on a microscope slide to be examined -

"In truth the enemy has often a keener vision in this matter than either the champion of religion or the neutral and professedly impartial theorist."

"And so it is salutary that we should be incited to notice that religion is not exclusively contained and exhaustively comprised in any series of 'rational' assertions; and it is well worth while to attempt to bring the relation of the different 'moments' of religion to one another clearly before the mind, so that its nature may become more manifest." -

chap. 2 "Nunnen" and the 'Numinous'

"Holy" often thought of in moral, ethical sense: good.
"But this common usage of the term is inaccurate."
"...and never constituted the whole meaning of the word."

"Cannot you now realize for yourself what it is?
In other words our X cannot, strictly speaking, be taught,
it can only be evoked, awakened in the mind; as everything
that comes 'of the spirit' must be awakened"

- Replacement for 'Holy' ~~to~~ - 'numen'

"Omen" has given us 'ominous', and there is no
reason why from 'numen' we should not similarly
form a word ~~from~~ 'numinous'."

chap 3 The Elements in the 'Numinous':

Creature Feeling

- Schleiermacher: experience of the 'numinous' is
'feeling of dependence' - this not true - borders
on rationalism.

"It may perhaps help him if we cite a well-known
example, in which the precise 'moment' or element of
religious feeling of which we are speaking is most actively
present. When Abraham ventures to plead w/ God for
the men of Sodom, he says (Gen. xviii, 27): 'Behold
now, I have taken upon me to speak unto the LORD,
which am but dust and ashes.' There you have a
self confessed feeling of dependence, which is yet at the
same time far more than, and something other than,
'merely' a feeling of dependence."

Creature feeling: "It is the emotion of a creature, submerged
and overwhelmed by its own nothingness, in contrast to that
which is supreme above all creatures."

chap. 4 "Mysterium Tremendum":

The Analysis of 'Tremendum'

"We said ~~above~~ that the nature of the numinous can only be suggested by means of the special way in which it is reflected in the mind in terms of feeling."

"... We must once again endeavour, by adducing feelings akin to them for the purpose of analogy or contrast, and by the use of metaphor and symbolic expressions, to make the states of mind we are investigating ring out, as it were, of themselves."

"mysterium tremendum"

"Conceptually 'mysterium' denotes merely that which is hidden and esoteric, that which is beyond ~~our~~ ^{our} conception or understanding, extraordinary and unfamiliar. The term does not define the object more positively in its qualitative character. But though what is enunciated in the word is negative, what is meant is something absolutely and intensely positive. This pure positive we can experience in feelings, feelings which our discussion can help to make clear to us, in so far as it arouses them actually in our hearts."

1. The Element of Awefulness

"'Terror' is in itself merely the perfectly familiar and 'natural' emotion of fear."

"... There ~~is~~ are in some languages special expressions which denote, either exclusively or in the first instance, this 'fear' that is more than fear proper. The Hebrew "hidish" (hallow) is an example. To 'keep a thing holy in the heart' means to mark it off by a feeling of peculiar dread, ~~as~~ not to be mistaken for any ordinary dread, that is, to appraise it by the category of the numinous. But the Old Testament throughout is rich in parallel expressions for this feeling. Specially

"... (cont.) noticeable is the "ēmāh" of Ḥakweh ('fear of God'), which Ḥakweh can pour forth, dispatching almost like a daemon, and which seizes upon a man w/ paralyzing effect."

"Of modern languages English has the words 'awe', 'awesome', which in ~~and deeply~~ their deeper and most special ~~sense~~ sense approximate closely to our meaning."

"Not only is the saying of Luther, that the natural man cannot fear God perfectly, correct from the standpoint of psychology, but we ought to go farther and add that the natural man is quite unable even to 'shudder' (grauen) or feel horror in the real sense of the word. For 'shuddering' is something more than 'natural', ordinary fear."

"It implies the first application of a category of valuation which has no place in the everyday natural world of experience, and is only possible to a being in whom has been awakened a mental predisposition, unique in kind and different in a definite way from any 'natural' faculty." p. 1-15 excepts - of Idea

Book notes:

Mysticism: A Study and an Anthology

F.C. Happold p. 124-142

The Timeless Moment: Prologue

"I have argued in this study of ~~my~~ mysticism that mystical experience is not something confined to those who have risen to heights of Contemplation, but that it can be present in a less developed form in quite ordinary men and women. An experience of the sort which may, w/o ~~an~~ unjustifiably stretching the meaning of the word, be called mystical may happen to anyone, sometimes quite unexpectedly; but, when it occurs, it is clearly recognizable. It may happen only once in a lifetime; but, when it does happen, it

"(Cont)... brings an illumination and a certainty which can rarely, if ever, be reached by the rational consciousness and may change the whole tenor of a life."

experience #1: swiftly passing - opening of consciousness -

"I had seen the 'far distances'" -

ex. #2: objective into subjective - "'I' was no longer the familiar ego. beyond words - but didn't relate to present knowledge - drifts into oblivion."

ex. #3: depression to sudden release - Freedom from "clot of worldly desires"

ex. #4. overcome by experience - present - submergence.

ex. #5 "a wordless stream of complex feelings"

ex. #6 no vision - room filled by a "Presence" - possessed by someone - time ~~loss~~ loss - in war sense of being safe (no fatalism) - last ex. : "not lonely atoms in a cold, unfriendly universe." recognition of a pattern to life.

ex. #7. all at once "flame colored cloud" around/within

brotherhood of life - oneness - joyous - almost Polish

ex. #8. in church bluish haze - floor - walls all around engulfing "a single coherent organism filling all place and space, yet composed of an infinitude of individuated existences..." return to consciousness like half-forgotten memory.

ex. #9. didn't seek union, but felt the perfect union of my spirit w/ his

ex. #10. feeling - emotion - no influence of intellect but of his presence

ex. #11. mirroring - oneness - rhythm - beauty by no transport.

ex. #12: resistance to personal submission -

"Christ likes us to prefer truth to him because, being Christ, he is truth."

brotherhood - love - intelligent unrepachable
syncretic path. -

class notes 9-20-76

RS. 160

Happold -

Religion is the human response to the Holy
human: conscious deliberate will

response: reaction - involve many levels of consciousness
respond to the whole as a whole

common response

(during is key to what we will mean by the mystical experience)

Prior

1. unexpected -

During

1. loss of sense of space
and time.

2. loss of sense of inside
and outside (confusion)

After

1. The fact of peace, contentment
2. hard to describe.

kn. is from senses

in -

* mystical kn: is
direct kn. to
intellect w/o going
to the senses.
is kn - spirit to spirit

NOTE

Note: dreams can be induced by physical.
warm room = nightmares

E.

Otto -

Otto deals with During and After:
the experience is

Numinous mysterium Tremendum -

→ Concrete reality to which we are responding
~~the~~ in the religious ~~the~~ experience
our concepts do not adequately describe

Classnotes (9-22-76)

* Essay "What is Mysticism?" twopp. max. -
same as before.



Religion is the human response to the Holy
approach by description not by definition
inclusive not exhaustive

Human: deliberate, willed, conscious

response: reaction on many levels of awareness &
to the whole

The Holy: is ~~under~~ the "numinous"
giver of the During

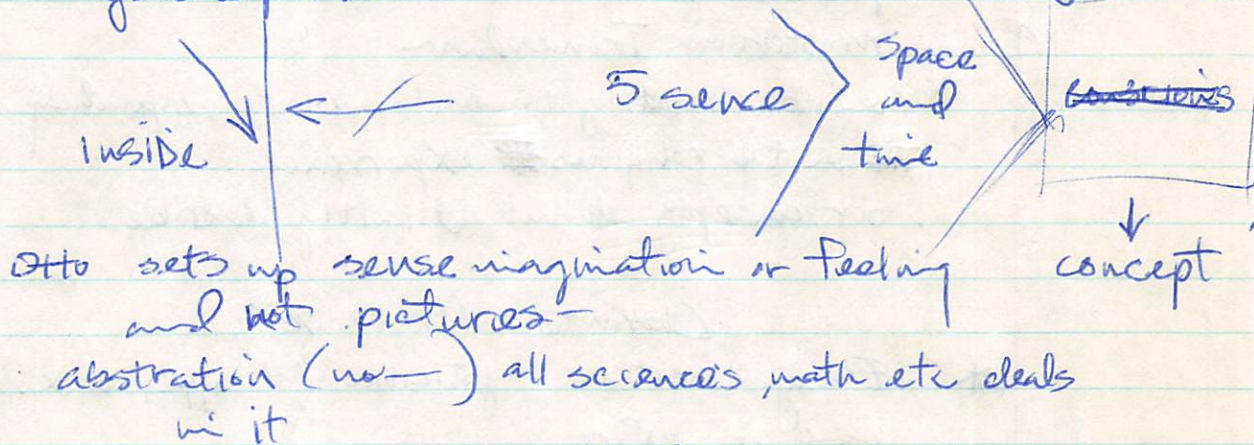
we want to see the pre-conceptual idea of the Holy
concept in After segment.

mystic kn gained from inside not external
stimuli

mysterium tremendum -

Numinous → sets senses in conscious developing
feeling of fascination and terror

Intuitive kn - "I am I."
 similar to During section
 mystic experience



intuition intuitive kn. (from within)

Religion is human response to the Holy
 the Holy known through mysticism
 mysticism form of intuitive kn
 intuitive kn low form "I am I"
 examples examine "I am I" for
 pattern of mysticism

"granted the diversity of sense perception how is
~~it that we have such~~ unity of intellectual kn?"
 do you explain the

"We remember these forms from a former life,
 and by memory explain the unity of
 intellectual kn." - Plato

Aristotle - believes that each human being
 has computer - program correctly -
 same to all -

Rudolf Otto - The Idea of the Holy
quotes and notes pp. 17-23
chap. 4: "Mysterium Tremendum"
1. the Element of Awefulness

"The 'shudder' reappears in a form ennobled beyond measure where the soul, held speechless, trembles inwardly to the farthest fibre of its being. It invades the mind mightily in Christian worship with the words: 'Holy, holy, holy'; it breaks forth from the Hymn of Tersteegen:

'God Himself is present:
Heart, be stilled before Him:
Prostrate inwardly adore Him.'

The 'shudder' has here lost its crazy and bewildering note, but not the ineffable something that holds the mind. It has become a mystical awe, and sets free as its accompaniment, reflected in self-consciousness, that 'creature feeling' that has already been described as the feeling of personal nothingness and submergence before the awe-inspiring object directly experienced."

"To pass through the Indian Pantheon of gods is to find deities who seem to be made up altogether out of such an 'epyn'; and even the higher Indian gods of grace and pardon have frequently, beside their mercifulness, their wrath too."

"... In the first place, it is patent from many passages of the Old Testament that this 'wrath' has no concern whatever with moral qualities. There is something very baffling in the way in which it 'is kindled' and

(over)

manifested. It is, as has been well said, 'like a hidden force of nature', like stored up ~~energy~~ electricity, discharging itself upon anyone who comes too near. It is 'incalculable' and 'arbitrary'. Anyone who is accustomed to think of deity only by its rational attributes must see in this 'wrath' mere ~~self~~ caprice and wilful passion. But such a view would have been emphatically rejected by the religious men of the Old ~~Testament~~ Covenant, for to them the Wrath of God, so far from being a diminution of His Godhead, appears as a natural expression of it, an element of 'holiness' itself, and a quite indispensable one. And in this they are ~~entirely~~ entirely right. This ὀργή is nothing but the tremendum itself."

"It will be again at once apparent that in the use of this word we are not concerned with ~~the~~ ~~general~~ a genuine intellectual 'concept', but only with a sort of illustrative substitute for a concept. 'Wrath' ~~is~~ here is the 'ideogram', a unique emotional moment in religious experience, a moment whose singularly daunting and awe-inspiring character will be gravely disturbing to those persons who will recognize nothing in the divine nature but goodness, gentleness, love and a sort of confidential intimacy, in a word, only those aspects of God which turn toward the world of man."

2. The Element of 'Overpoweringness' ('majestas')

"We have been ~~trying~~ attempting to unfold the implications of that aspect of the 'mysterium tremendum' indicated by the adjective, and the result so far may be summarized in two words, constituting as before, what may be called an 'ideogram', rather than a

concept proper, viz. 'absolute unapproachability'.

It will be felt at once that there is yet a further element which must be added, that, namely, of 'might', 'power', 'absolute overpoweringness'. We will take to represent this term majestas, majesty.

"Thus, in contrast to the 'overpowering' of which we are conscious as an object over against itself, there is the feeling of one's own submergence, of being but 'dust and ashes' and nothingness. And this forms the luminous raw material for the feeling of religious humility."

* "The difference between the 'feeling of dependence' of Schleiermacher and that which finds typical utterance in the words of Abraham already cited might be expressed as that between the consciousness of 'createdness' and the consciousness of 'creaturehood'. In the one case, you have the creature as the work of the divine creative act; in the other impotence and general nothingness as against overpowering might, dust and ashes as against 'majesty'.

"We are introduced to a set of ideas quite different from those of creation or preservation. We come upon two ideas, first, of the annihilation of self, and then, as its complement, of the transcendent of the sole and entire reality. These are the ~~extra~~ characteristic notes of mysticism in all its forms, however various in content."

* "But essentially, ^{mysticism} is the stress ^{ing} to a very high degree, indeed the overstraining, of the non-rational and the supra-rational elements in religion; and it is only intelligible when so ~~understood~~ understood. The

various phases and factors of the non-rational may receive varying emphasis, and the type of mysticism will differ according as some or others fall into the background. What we have been analysing, however, is a feature that recurs in all forms of mysticism everywhere, and it is nothing but the 'creature-consciousness' stretched to the utmost and to excess, the expression in meaning, if we may repeat the contrast already made, not 'feeling of our createdness' but 'feeling of our creaturehood', that is, the consciousness of the littleness of every creature in the face of that which is above all creatures.

"And so clear examples of this taken from the religious experience of the present day are to be found in W. James (op. cit., p. 66):

'The perfect stillness of the night ~~was~~ was thrilled by a more solemn silence. The darkness held a presence that was all the more felt because it was not seen. I could not any more have doubted that He was there than I was. ~~that~~ Indeed I felt myself to be, if possible, the less real of the two.' - p. 25

~~It has been said~~

It has previously been said that "Religion is the human response to the Holy." This human response can be termed as mysticism. Mysticism can, likewise, be described as being in union with Das Heilige, or the Holy.

This union is not an encounter, as running into a wall might be an encounter. But this union is perceived solely from within the individual. What is meant by "perceived solely from within the individual" is that this knowledge, this experience is not injected through ~~and~~ any of the sense organs outside or inside the physical body but is "poured" directly into the very spirit of the individual. The mystical experience is a very high form of intuitive knowledge. -

Class notes (2-26-76)

- ① Study What is mysticism
① Kelly: realization - mystery (kn)
② Study: intangible.
③ S.: intuitive ← Desire -

Day dream vs. myst. =

conceptual - intuitive

induced - unexpected

- ④ trip - wrapped in consciousness walking upward -
character of the spiritual realities not physical
perceived -

"seeing heaven" reflexion on ~~known~~
mysticism non verbal and non pictorial

kn and emotion go hand in hand

reaching out in mystic ex. kn thru love -

Mid-term: Monday 11~~th~~

Analyse mystical experience in P. Act. to Hoppold

Term - project Read one mystic of your own choice

(can you really say that that object is something?
Christian mysticism: yes; but does it
exist as something or as we exist.)

THINK!!

Classnotes (3-29-76)

II What is Mysticism?

Introduction: ↓

1. Mysticism is a human:

a) experience

b) way of knowing

i) that is not "rational": it is ~~not~~ "non-rational"; □
not passion or concrete, ~~it~~ it is reasonable.

ii) During: when know to be intelligent

← rational - refers to the lowest exercise of human intelligence
reasonable - refers to all levels human intelligence

2. mysticism... study

a) During! =

b) -- "revelation" in Christian term - experience
that is to be passed on to others - =
not word for word; rev. is in word and act!

3. mysticism... cultivation (During = no sense experience)

⊗ "cultivation": reflection ~~up~~ upon experience!

a) ↓
i) -

(i) ways of "cultivating" - "storing of inner life"

b) "interpersonal" knowledge through love

i) ↓

ii) mysticist kn w/o abstraction -
non-conceptual

iii) instantaneous - not through any mental process (abstraction)
non-medium

4. mysticism is intuitive kn

A.

B.

"wheel" that which we know - therefore use
a bridge to reach the unknown

Things are
known as facts,

something known through

love (involved so

deeply w/ individual

beyond words)

Model "I am I"

das Heilige "The Holy"
intelligent
spiritual

How do you know that the Holy exists outside the human consciousness.

God exists totally other than we exist -
hanging up measuring God by human standards
we have received existence -
he is existence:

must show that man can know another
mode of experience -

"we can know ~~that~~ das Heilige in another
mode of existence" mystics -

mystical avenue to Religion

proff only by intuition

~~15-55~~ 15-55 Happold Outline!!!!!!

Class notes (10-4-76)

Investigate theories of mysticism:

2 ways:

- ① go through notes: examine experience
Underhill → Happold
life - exper.

theory

Weil

+

Ryan

- ② start w/ Ryan vs Underhill
Weil
Happold

a) sense of time and of space depends on
body - Physicist - dwells in shallow pool of consciousness

b) The Common Sense: end product of sense
perception in setting of time and space

c) meaning and result of process of abstraction

d) "This intro. in R"

- every founder of world wide relig. was a mystic.
no understand rel. unless understand mystical
experience of founder.

e) "far more diff. to prove existence of material
extraneous objects than prove existence of
spiritual extraneous object -

1st $m \rightarrow s$ (leave behind essence)
2nd $s \rightarrow s$

prob. with 1st "given dir. of phy -
why unity of conceptions"

- in descrip of any exper. "was like" ^{simply -} metaphors -
long induced " " " " was " exhaustive

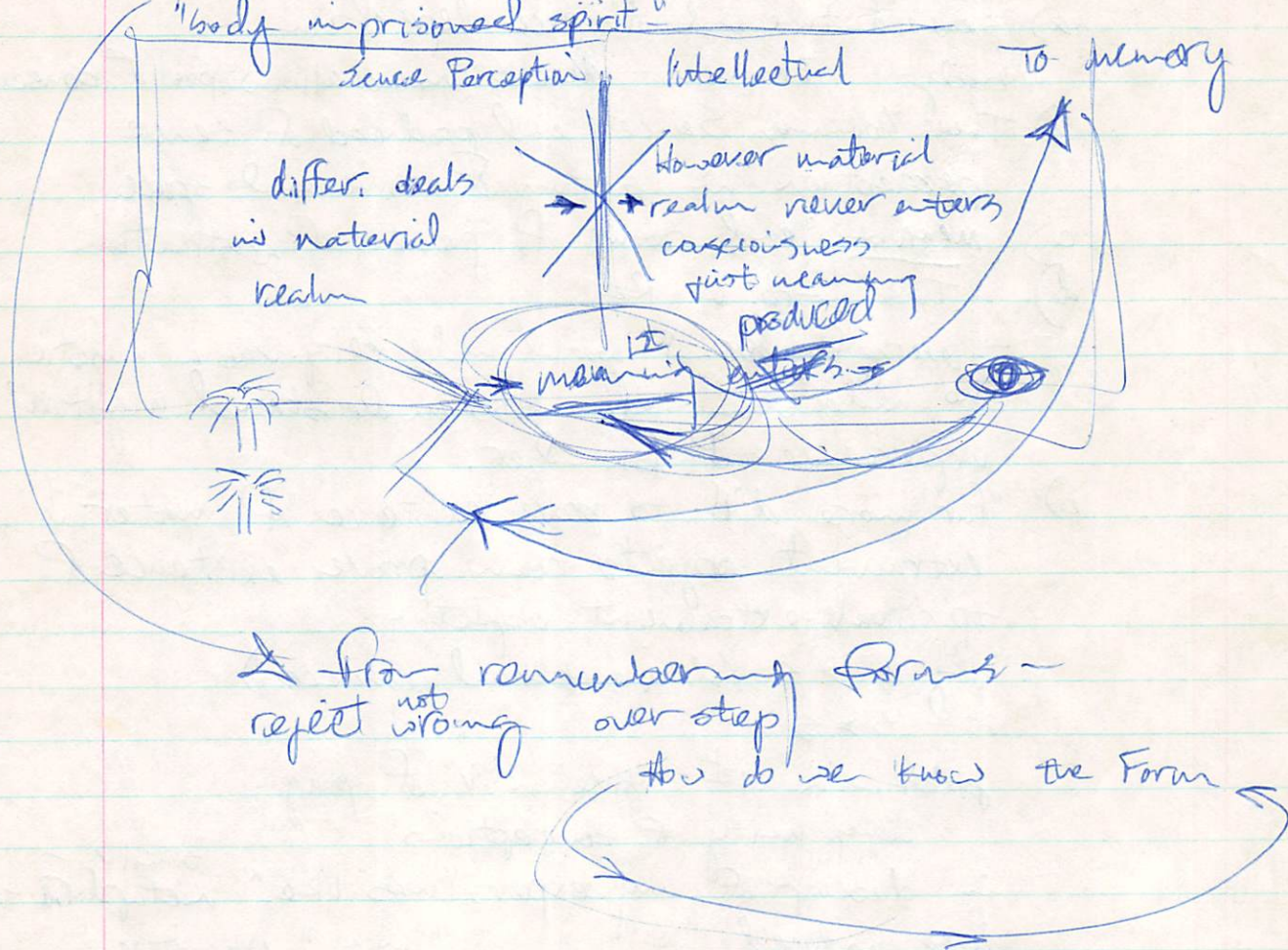
Tiddbit of kn: never force a child to eat what he doesn't want

Class notes (Oct. 7, 1976)

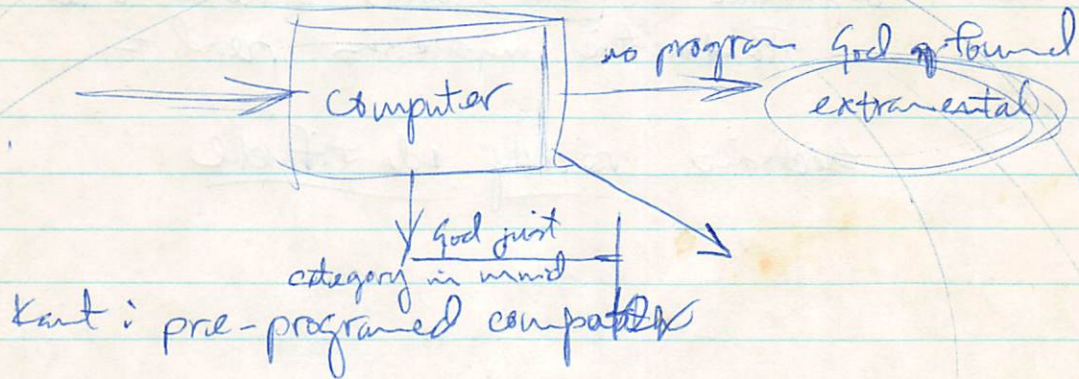
Problem of knowledge:
expose pro. in view
of Philos. —

given the diversity of different sense perception
how can you end up with ~~the same~~ the unity
of idea —
abstraction (theory)
through process of ~~expression~~ —

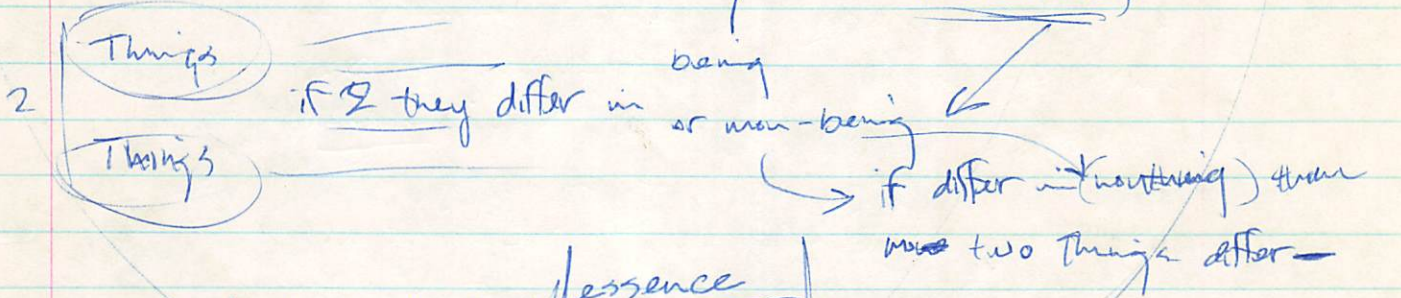
Plato = universal ideas are not constructs — universal
ideas ~~actually~~ exist in ~~abstract~~ ~~carved~~
reality → plato despised matter and material world;
"body imprisoned spirit"



Aristotle: solution - diagnostic - analysis in context -
blank computer



command - (13)



everything that is: essence
existence

unconscious is self reflecting being

1st quest. what is religion = from 1st p
" " mysticism = from 1st p

from Otto — objective — facts who's Simone Weil
Pneumatic mysticism read =

sections readily identifiable

Classnotes (10-18-76)

Happold therapy - a mysticism:
why we went into this wanted to clarify what
to my experience is.

trying to popularize Otto
daring into experience intellectual
intuitive know.

Further from sense preceptions more reflexive -
sense preceptions partially reflexive -
intuitive totally reflexive -

Emotion in my experience:

Storge - storge - mother love pups - network we "love"

eros - eros - attraction of one for another - physical "love"

philia - philia - intellectual "love"

agape - agape - wish well to another - ~~the~~ achieve
by motive only -

teumendum - miration & consoling - story

mysterium - concept of the totally other - a presence,
a personal presence, ^{exists} in a way that is totally
other way -

other: other / being that is caused - can relate to other

Das Mysterium / cause of all being fear for foreign
grasping the "mysterium."

Ass. gather into for B.

myatt - height of emotional life that a
human can have

Crit

doesn't grasp that true my. is w/o sense -
prescription - it would state is in fact as
a person for growth or ~~effort~~
universal with man's grace with a ~~person~~

myatt in my
growth ~~my~~ life grow in myatt

and state that this et. has emotional correspondence
to growth (P3 only last as 1 -)

prescription - with ~~sense~~ emotion =
Das Heilige: exists totally other =
in different worlds we're used
to

can we know others if we
form of reasoning that lies on our
grasp our concept of being -
can enter in this
statement

TOTALY OTHER

① dependence - relation
shimmering w/ infertile problem

Otto - religion begins with a relationship of love -

myatt
struggle of love: can't directly give back love that
we gives one -

Classnotes (10-24-76)

Reading: Hippolyte p. 185 } St. Paul, St. John ★
(9) 194 }

(29)

203 } Plotinus - rough -
210 }

211 } Dionysius the Areopagite ★
217 } "myst. & not sense kn, it is
intuitive."

Purpose: "giving to investigate intuitive intellectual kn. of Das Heilige."

that ~~"abstracting not giving"~~

all concepts through abstraction -
adignessy -

"so weak is rep. of D.H. given thru phenomenon
gives inadequate concept."

... proves God through the morally good...

postulate of ethical good - can't be intellectual reasoned
doesn't prove & postulates -

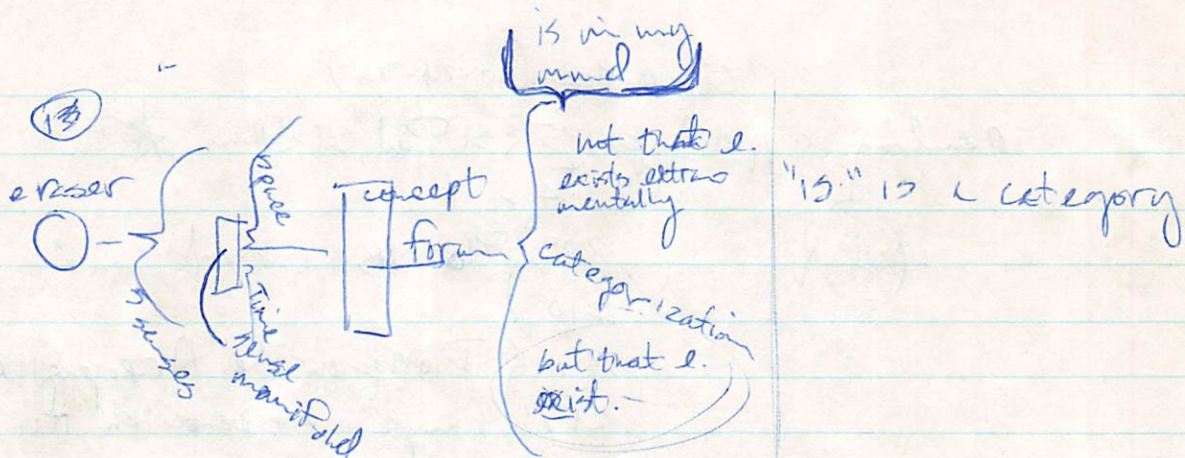
concept of morally good & practical reason
of a reason

otto: No WAY! concept of morally good thru abstraction -
God known thru myst. kn.

can't understand or assert existence of
any singular existent of any object:

'cause - know a thing thru abstraction only pale shadow -
left behind "is" - existence because fits "pigeon hole"

word



Plato - remember
Aristotle - abstraction

(existence is an
intra mental being)

extra mental existence postulates of the practical reason
Act of Faith: leap into darkness

Religion to do morally good -

Phil. of Kant w/o consciousness - he assumes it.

RATIONAL SYSTEM

Freud → rebukes Kant: (unconscious motivation)
trans concept collective " " - used to adjust

consciousness? categories
being carries w/ it certain principles of laws & intelligence
also has certain w/ the power of distinction between
mental construction non-existent and existent -
can know distinction between real and non-real

Classnotes (10-20-76)

I

consciousness
of sense perception
conclusions:

It is extramentally

① Being: has laws of reasonability:

LoR. carried - / Being stand on all three level of

② the laws of being come from being

identity: I am who I am; not others say you are

non-contradiction: A being cannot ~~one~~ ~~at time~~ be and not-be

sufficient reason: cause and effect (in being); deeper means:

not were physical - concatenation or physical cause; we in ourselves do not sufficient ^{being} ^{to} exist - were not in control of the universe; we don't "is" of ourself - if we do: then we say that we have no beginning nor end.

"Datum of our consciousness that we are the sufficient cause of our own existence."

we are caused being Plotinus:

essence: what is it -

exists: does it exist -

unconsciousness
of being
(philosopher)

realm of
pure truth

existence

development
of mystic

II

Reasonable

consciousness

"is"

→

Identity / non-contradiction
sufficient reason

III

Flatland

mental
construct

"is" even at imaginary

Being: through intuition: used as a concept; an analogous concept.

Das Heilige!

Intellectual intuition (Deon) Scientia divina is uncreated 1st cause
→ Being ← natural theology:

Das Heilige

The Holy

as
Personal

His essence is his existence -

what is his
existence

is existence is not a "what" by a "how one is?"

Many pictures: eye-in-the-sky

fixed -

"Revelation"
Scientia Dei

adquate pictures
from Christian
mystics -

for continuing
continuum of God's
creation -

Jesus' mystical experiences -

Read Augustine: -

Opuscula Lexi Francisci Assissi 3rd Edition
Learrachi (Editor & Publisher) Rome, 1949.

Classnotes (10-27-76)

mystic believes

what is the picture?

how far can we go w/ picture?

when do we drop " " :

when we know - BEING : is such - indistinctible as Das Heilige -
exists between reasonability and sense perception -

metaphysical:

beyond physics

BEING : is the first cause -

physical causality: effect and cause can separate -

meta-physical & " " : cause continuous - effect continues -

because : ~~effect~~ effect not on sufficient reason to exist -

most continually be caused -

BEING must be present in all four modes in

being - omnipresent ; interpenetration of God in all of reality -

Kant - Being (God) exist ~~as mode~~ a postulate

of practical reason - placed between reasonable consciousness?

BEING and "Flatland".

↓
" ~~the~~ English lacks words to describe this
Universe reality

Pictures:

of John and Paul;

Concept. Logos (Logos) -

Logos

~~the~~ Logos (Logos)

light

eyes

Buddhist:

- Key to life is the forgetfulness of self.

Francesco

Classnotes (Nov. 3, 1976)

Augustine "I can, as changeable creation, know unchangeable

image or eternal truths"

Image

light

truth - God guarantees

how I know truth - in

vision of The truth -

sense

sight

"I know the guarantee of truth"

Affirmed

light & truth

love

Denied

is ordinary light

November 10

Title page -

Bibliography -

Meaning

God

light - itself
love - itself
truth - itself
eternity - itself

God is ~~un~~ unchangeable

Bernard of Clairvaux - from song of songs

Image - Bride; Bridegroom -
Soul God

active - Bridegroom } in act of
passive - Bride } love


sense - touch

Affirmed - God/active; soul/passive

~~creator~~ creator can't derive from creature

Denied - That God as bridegroom, derives pleasure from act -
not out of benevolence -

Meaning - There is union between God and man
intuitive intellectual/spiritual love

Research Journal (p-11-76) 

Today I read the introduction to a book entitled "The Writings of Saint Francis of Assisi," edited by Fahy and Herman. The editors spoke of Francis as being a simple itinerant preacher. His writings were out of ~~desire that~~ ~~more than~~ necessity more than out of desire. He was an on the spot philosopher speaking out of the situation that he found himself in rather than a complacent sage that dwelt high atop mountain peak.

classnotes (8 Nov 1976)

Investor Eickhardt

"God metaphysical cause -"

importance: ME writings and theories of mysticism
basis ~~for~~ for Otto's book "Mysticism East
and West" -

wage - "birth of word into consciousness" -
involvement of Reality - God heard
being related to ~~word~~ ^{offspring} -

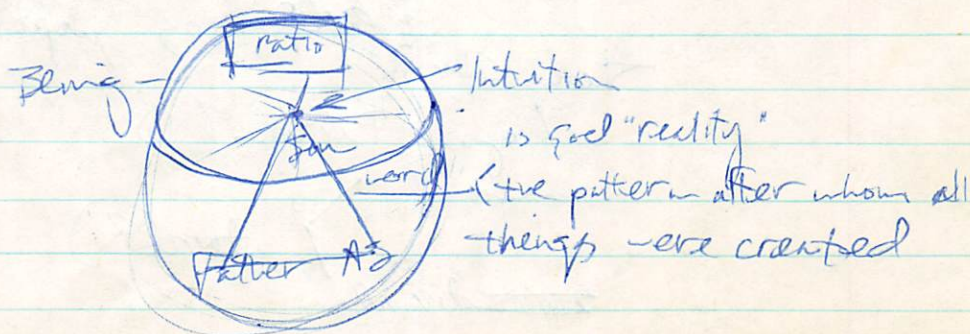
Great value of ratio - reason for fact that food is personal and scarce
Prothymic - Bernhard - bride of Christ
Rosen mystic. may know - and

Research Journal (8-11-76)
St. Francis of Assisi

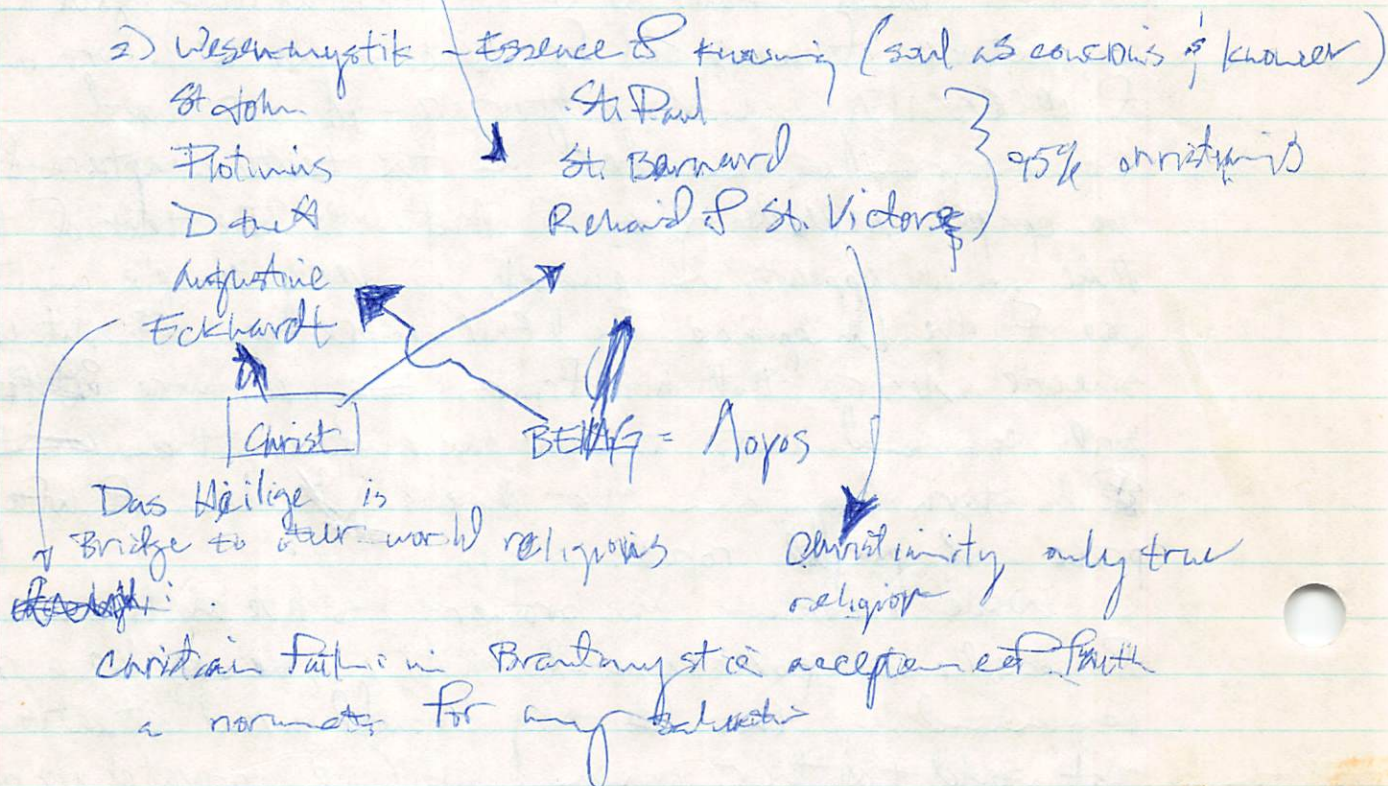
Tonight I read the first twenty-one chapters of St. Francis' Rule of 1221. This writing gave me the picture of classical Franciscan writing: born out of necessity, and rather around out word commission as recorded in the tenth chapter of the gospel according to St. Matthew. The text of the Rule as it appears in English is very simple in its use of the language. The Rule expresses its author's sincere desire that his Friars ~~live~~ live more ~~by~~ ^{by} ~~the~~ ^{our} word's commandment to love one another than ~~out~~ by ~~a~~ a stern legalism that dwells in ~~the~~ ^{the} realm of lofty prose and purple ropes.

While exhorting his brothers to live by the virtues of obedience, poverty, and chastity; he ~~was~~ also a realist, commanding that ~~he~~ they should avoid ^{all} situations that would tax their human will (i.e., privately conversing with a woman, and so forth...). As our Lord Jesus was ~~so~~ ^{was} St. Francis, while maintaining a high spiritual relationship with the Father, Francis is ~~was~~ conscious of the ever present short-coming of ~~the~~ human nature.

Class notes (10-Nov. 1976)
St. Bernard -



Christian Univ. of 2 sorts.
 1) Bratmyotic - ~~Brat~~ Bridal; soul submissive



Das Heilige is "person"
 and the person of Logos = Christ

what is person

person, unique consciousness

Careful of Anthropomorphism

ανθρωπος πομπη
 Jesus Christ

Logos = Person (1)

human } nature (2)

spirit divine

Thesis statement: I no longer call you slaves, for a master doesn't confide in his slaves; now you are my friends.

I Slave

- A. Dark Ages Philosophy
- B. Food and Drink
- C. Warrior

II Friend

A. ~~Stop~~ ~~stop~~

- A. ~~Star~~ gazing
- B. Beggar chasing
- C. Leper kissing

III Lover

- A. ~~man~~
- B. Our father...
- C. Take no thought...

creator of relationship

you (what is that)

personal act in the very
deep of inner consciousness
knowing that self is not center and
on seeing a sincere ~~quite~~ realization that this
knowledge leads you - active
(maturation)

research done and material actually
available to me - if I were to write a paper
I would write on this subject:

limitation of subject

sketch very ~~briefly~~ briefly how you
would develop the subject.

what exactly happens when I believe?
explain -

keen sense of personhood - and relationship
on knowing that you're no longer center of
existence -

what, how, why can I - as a thoughtful person -
believe? - I believe in what is reasonable -

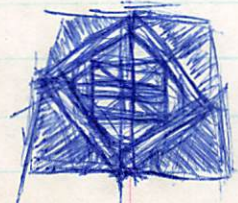
Ancient apologetics:

God exists - immortal soul - God creator of immortal
soul - God can communicate to soul -


contemporary: people accept experience -

(how) I believe freely

(why) I have been loved as a person - It is reasonable
that I associate w/ a mature ~~being~~ human being



gentle spirit of my sister -
spending this morning hour w/ me
you know I asked our Father
for the company of the-
guided...

 How can I express what I believe about God, Christ,
Church, and sacraments?

1 Peter 3:15 How can I "defend" the Faith that is
in me?

Research Journal

November 29

Because last week was occupied with putting
another ~~research~~ a paper together for another
class I was unable to ~~add~~ add any more entries
to this ~~journal~~ journal. ~~to be~~

In my last entry I wrote about the difference
between the three biographers of St. Francis that I had
an opportunity to read: G.K. Chesterton, Rev. Baring-Gould,
and T.S.R. Boase. It was an interesting thing to read
the works of these authors that the more liberal the
author viewed St. Francis the more he would concentrated
on the social climate that Francis found himself
and then on the character of Francis himself.

At one point T.S.R. Boase writes:

"His conversion was, however, no sudden one. Francis was not of those, such as Paul or Augustine, who find in some supernatural event the cataclysmic realization of a change of heart. Francis seems to have come to it rather by growing thoughtfulness." (St. Francis of Assisi, p. 20)

Mr. Boase's observation presents an interesting question: was St. Francis' conversion in reality just the unveiling of his true character or was there an actual change of direction in Francis' life? In a movie ~~reel~~ released a few years ago about St. Francis entitled Brother Sun, Sister Moon ~~the~~ Francis is portrayed as going under a real battle with self, ~~as~~ a real "conversion."

But to attempt to discuss whether St. Francis' conversion was a change of direction or just an unveiling of his ~~is~~ true ~~character~~ character could go into 9 volumes. To start off one would need to establish that mankind needs a conversion; that means going into the nature of man -- whether man is essentially good or bad. That one step has ^{kept} ~~taken~~ mankind ~~some three thousand~~ ~~years~~ to pondering for some three-thousand years, and there still is no generally accepted conclusion.

- next ~~would be~~ step would be to establish that there is a conversion or a new way of life to be followed -- that would mean going into the whole salvation story.
- ~~from~~ the final step would be to establish that St. Francis did, in fact accept this salvation -- which would mean establishing that men have in the past accept the promises and way of life prescribed by Jesus of Nazareth.

classnotes (Dec. 1)

D) what exactly happens when I believe?

c) what can I, as an educated person, believe about God?

- Privileged Images

because Das Heilige is Jesus Christ
we can say that we know that God is,
and what God is like -

What can we say about Christ: [Church and sacraments]

Privileged Image in religious experience of

Jesus Christ -- loving Father who won't force our love -

Purgatory: holy image - (frying pan)

agony, consciousness is opened up to accept
the love of God - dying to self - not
in time but a moment.

Hell: parallel to selfishness - inability to know God's
love -

(essence of sin: not responding to the love of God.)

Original sin: something is wrong between the
relationship of God and man.

Sin - broad sense: self-will to go against the
grace of God.

Resurrected - Sacrament
Christian's share in
resurrection.

Gospels not scientific
19th century -
but credible

Adhyatma Veda
 Religion of India
 Religion and photo. not separated -
 in Indian ~~script~~ scripture -
 Sm script - is a language
 tongue of Ayra - .

1500 - northern India

Vedas - sacred scripture

Vadanta - the last of the Vedas

Advaita - in reality - all things are one



Different in consciousness → interpretation
 how do we get differences in that which is one?
~~just~~ wisdom - a total analysis -
 overpast brahman

we notice differences 'cause we are not
 one -

endall - seeking unity in all -

Apda - state of being one with Brahman
 Bhagavan



truth - sat.

Being - sat.

reg. vada

Anda

Anda

Bye nt

the tantra -

mantra - rep

tantra silent - in self